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literature. Every department of church history has been subjected to fresh investigation during the past year, and the very corners of the fields seem to have been gleaned. FRANKLIN JOHNSON.

Dritte Abtheilung: *Systematische Theologie*, bearbeitet von MAYER, TROELTSCH, SULZE und DREYER (pp. 479-632). Einzelpreis, M. 4.

THE aim of the authors of this part is to give an exhaustive survey of the more important theological literature of last year—a laborious task of such value as to win the gratitude of all students of theology. Encyclopædia, and methodology; apologetics; philosophical theology, cosmology, and anthropology; philosophy of religion and theological *Principienlehre*; psychology of religion; dogmatics; ethics—these are the topics which will also indicate the scope of the work. An examination of the year's literature would indicate that theological interest was specially directed to (*a*) the problem of method in theology; (*b*) the agelong controversy as to the relation between knowledge and faith, and (*c*) the new question of the psychology of religion. An American must be forgiven for feeling a little sensitive over the dependence, constantly charged by the authors, of American scholars upon the German and French. Thus, Van Dyke's *Gospel for an Age of Doubt* reflects Hermann; James' *Will to Believe* echoes Renouvier, etc. But, without doubt, these are cases of parallelism without dependence. The English work which has attracted most attention seems to have been Balfour's *Foundation of Belief*. GEORGE B. FOSTER.

Vierte Abtheilung: *Praktische Theologie und kirchliche Kunst*, bearbeitet von MARBACH, EHLERS, WOLTERSDORF, KIND, EVERLING, HASENCLEVER und SPITTA (pp. 633-779). Einzelpreis, M. 7.

THIS fourth part, devoted to practical theology and Christian art, is smaller than some of the other parts, for not very many works on these subjects appeared in Germany during 1896. Hence there is more room for editorial work, and the descriptive notes are fuller and more satisfactory than those of the second part. The catalogue of works on Christian art is notably brief; only thirty-nine titles are given. A few of these represent books of real importance, like Schultze's *Kirchliche Archæologie* and Detzel's *Christliche Ikonographie*.

FRANKLIN JOHNSON.

Fünfte Abtheilung: *Register*, containing a full index of authors noticed and mentioned, completes the volume.

On the whole, it can truly be said that nowhere in the field of theolog-

ical literature is there a work similar to the *Theologische Jahresbericht*. From year to year, since its first volume was edited by the late Pünjer, in 1881, this excellent publication has gained in size and in value, its twenty-one contributors to the present volume belonging to the best representatives of theological science in Germany. The great care bestowed upon the work by the editors-in-chief, Holtzmann and Krüger, makes these twenty-one parts appear as if written by one and the same man; style, brevity, and conciseness, fairness of criticism, and freedom from all bigotry and prejudice, characterizing this unique annual report. Invaluable as a guide to the student at the present time, its importance will be immeasurably enhanced in the days of future generations.

THE UNIVERSITY OF CHICAGO.

INTRODUCTION TO PHILOSOPHY. A Handbook for Students of Psychology, Logic, Ethics, Æsthetics, and General Philosophy. By OSWALD KÜLPE, Professor of Philosophy and Æsthetics in the University of Würzburg. Translated from the German (1895) by W. B. PILLSBURY, Instructor in Psychology in the Cornell University, and E. B. TITCHENOR, Sage Professor of Psychology in the Cornell University. London: Swan, Sonnenschein & Co., Ltd.; New York: The Macmillan Co., 1897. Pp. x + 256. \$1.60.

THE volume before us is the latest addition to the list of valuable German philosophical works which have been made accessible to English readers by the labors of the philosophers of Cornell University. The significant feature of the present work is its method. There are two methods of writing an introduction to philosophy, says Professor Külpe. The first leads the reader "to *philosophize* by enumerating the principal philosophical problems and indicating their solution." Of this sort is Paulsen's *Einleitung in die Philosophie*. The second "is characterized by the author's desire to transcend the narrow limits of individual conviction and give the reader a bird's-eye view of the whole extent of philosophy, past and present." The first "may stimulate an occasional student to philosophic thought. . . . But if one is trying to get some real preparation for this study, to find out what has been done in the past . . . to understand the reasons for the divergence of the schools and the significance of the supreme effort of our own time toward the advancement of philosophic science—then recourse must be had to the second method." Accordingly the main body of the present work is devoted to a historical and